# YUNNAN MISSION

# STATION REPORTS

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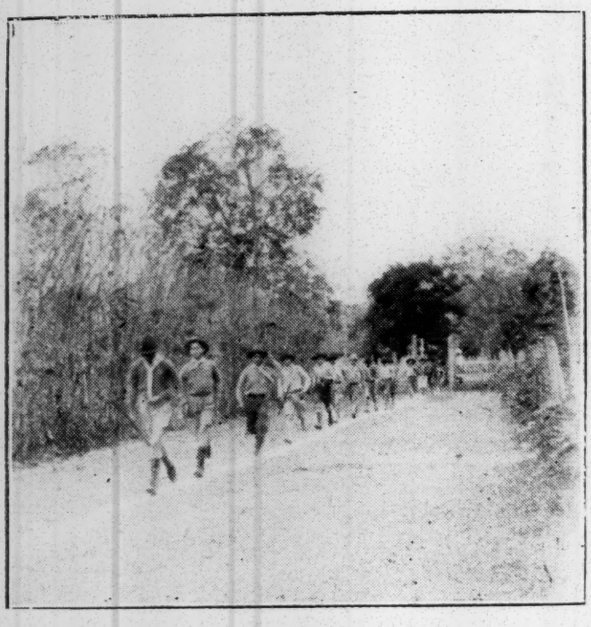
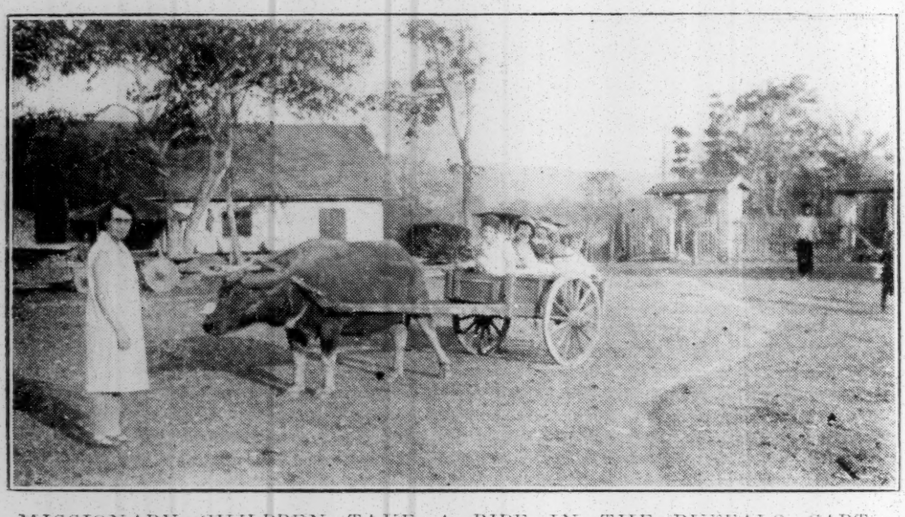
Kiulungkiang Station

Yuankiang Station



BOYS SCOUTS ON A HIKE.



MISSIONARY CHILDREN TAKE A RIDE IN THE BUFFALO CART.

CROWD AT CHRISTMAS CELEBRATION.

# KIULUNGKIANG STATION REPORT, 1930-1931

## Personnel.

Rev. L. J. Beebe (1908), Mrs. Beebe (1915), Country Evangelistic Oversight, Translation, Women's Classes.

Rev. and Mrs. E. C. Goodenberger (1923), Evangelistic and Building Work, Educational Work.

Curtis M. Galt, M.D., Mrs. Galt (1923), Medical Work, Station Treasurer, Station Secretary.

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We are thankful to report a fair measure of health among the missionary families the past year. There has been no serious illness. During the year one house was completed at the Sanatorium in the hills near the Station, and was used by one of the families for vacation.

There has been no war, and only occasional rumors of banditry in this part of China. Compared with some parts of China this region has been very quiet and peaceful.

Several months ago the equipment for our Kohler lighting plant arrived and we have been rejoicing in electric lights in the missionary residences and the Hospital, including the Hospital Chapel where the Church services are held.

In April we enjoyed a visit from Mr. and Mrs. Wells and Mr. Holladay, missionary friends from Chiengmai, Siam. We were only sorry that their visit was so brief, their whole trip being confined to the limits of a month's vacation.

A few months ago a disastrous fire occurred in the old City of Chieng-rung, three miles down the river from the Station. There was considerable loss of property. The Kiulungkiang Church gave substantially to relieve those who were rendered destitute by the fire.

During the year we have made more progress than ever before in substituting the local Tai Lu dialect for the Tai Yuen dialect of north Siam in our religious and school work. Our hymnal is now Tai Lu. We must still use the Yuen

Bible until more of the Bible has been printed in the local dialect. We hope before many years to have the whole New Testament at least, in Tai Lu.

While we are no nearer in miles to any other white community, yet the isolation of Kiulungkiang is becoming less pronounced than in former years. Except in the worst of the rainy season caravans and runners travel practically every month between Kiulungkiang and Chiengrai, Siam. We can make this trip easier and quicker now by using the motors from Chiengrai, which cover four caravan stages of the trip (about 70 miles), in the dry season. Dr. Galt in May went to Bangkok for dental work and holds the record of five and a half days' travel from Chiengrai to Kiulungkiang, a trip which in the old days required two weeks.

Another matter of interest is the establishment of a Chinese Custom House in this district at Muang Luang, two days to the south.

## Local Church Work in Kiulungkiang.

Almost from the beginning of Christian work in this valley the Kiulungkiang Christians have looked forward to the time when they would have a church building of their own. To that end gifts and Sunday offerings have been accumulating for many years. Not that Kiulungkiang Christians have been without a place of worship, for the Dispensary Chapel has served well. But now a larger and a more efficient building is needed—and more important still a church edifice not Mission owned, a house of worship of their very own.

It was the wish of the National Christians here that the new church building should be built in the form of the cross, and plans were drawn up accordingly. As agreed upon the main auditorium is about 30 by 60 feet on the inside with a small balcony that will accommodate about 100 people. The wings to each side will be used as class rooms and for committee meetings, these rooms also may be used in connection with the auditorium for large gatherings.

The large room to the back of the auditorium (the top of the cross) will be used for a primary room.

It was decided that all the stone and sand for the new building (the foundation and walls are to be of cobblestone construction) were to be delivered at the church grounds without drawing on church funds. This meant that every man in the village was to bring 50 oil tins (tins 5 gallon capacity) of sand and nearly 6 tons of stone. When you consider that the most of this sand and stone have to be brought by boat to the landing nearest this village, then carried in baskets on bamboo poles to the church location you may be sure that this is no small way of helping. A good percentage of the Christians have paid money into the church treasury—in whole or in part—sufficient to hire others to bring their share. This means more than an average month's wage. More than half of the stone and sand are already on the ground and the building is well started. And too, this giving and helping is making for a finer spirit in the Christian community.

But this progress has not been without difficulties. When work was begun on the foundation the local Tai Prince—Chow Fa—and his officials gave word that construction would have to stop, that if the church building was built on the Mission compound O.K.; otherwise no. For several weeks there was very much uncertainty; earnest prayer and thought were given to the situation. Finally the Chinese magistrate gave full permission to go ahead without the sanction of the local Tai government. (Of course the final authority rests with the Chinese government, not the Tai.) If the Chow Fa and his officials could have carried out their scheme, the aggressive propagation of Christ's Gospel would have been further handicapped here; a precedent would have been established limiting substantial church edifices within the Station's or foreigners' compound. This of course would have been a great victory for the forces of darkness and evil but again God's power and truth were honored. We earnestly ask for your interest and prayers that Christ's people here may meet their opportunity.

The Kiulungkiang Church continues to send leaders each Sunday to the Christian groups near by. Usually the leader in charge invites a number of others to go with him to assist in the singing. The last Sunday of each month the Christians in these nearby villages come and worship with the Christian group in this village.

There is much to be done in the church work here. There are still far too many Christians who cannot read; some are careless in their service and Christian living; sin is too often condoned and made light of. How to bring these people to realize that sin is real; how to teach and reveal Christ as Saviour from all sin; how to teach, live and inspire men to seek and rejoice in the abundant life that only Christ can give—surely in these we need much more strength, patience and wisdom from above.

All the Christians of Kiulungkiang rejoice in the ordination of Elder Luang as pastor of this church. He is the only ordained man among the Tai in this field. Twelve years ago he came up here from his home in Chiengmai, Siam. During these years he has very efficiently and faithfully assisted in furthering Christ's work in this valley. Kru Luang—as he is now called—is also head teacher in the Station School.

During the last year 68 catechumens have been received; 25 members have been received into the church on confession of faith, 13 by letter; there were 10 infant baptisms; members suspended from communion 1; members put on the reserved roll 25. There were 5 deaths among the communicants. Offerings and benevolences given by National Christians to and through the church, Mex. $413.56.

Respectfully submitted,

E. C. GOODENBERGER.

## Kiulungkiang Outcountry Evangelistic Work 1930-1931

Our most encouraging growth in the outstation work has been in Muang Ham, where our group of Christians has grown from five to ten households. Some of the Christians there are sending their children in to the local school here.

One case of persecution seems to have worked out very well for Christianity. One of the new believers, who had been driven from his village on a charge of witchcraft, was forbidden by the local authorities to live even in the Muang Ham Christian village. They were afraid, they said, that his demon would cause trouble among the non-Christians in the district. We hesitate to carry a case like this to the authorities higher up, and only do it as a last resort. But when we put the facts before our good friend, the Chinese magistrate, he gave us a strong letter to show to the Muang Ham officials, warning them not to persecute the Christians, with the result that the local officials came down from their stand and even gave back to the persecuted man his buffaloes, cattle and rice which had been confiscated when he was driven out. Elder Paw Seng Keo is still doing faithful work there. This year he has moved his family there to be with him.

Three new families in a new village, Kaw Kaw, have embraced Christianity during the year. They, together with the two Christian villages up the Me Kong River, and the Leper Colony, are visited on Sundays by volunteer workers from the local Church.

Our remaining group of believers, in Muang Yawng, five days' travel to the south in Burma, has received much less care than we wish we could give it. We have neither the workers nor the funds to properly care for its needs.

We miss greatly Kru Muang, our evangelist from Siam. On completion of his three-year term of service here he returned with his family to Siam for furlough, which includes a term of study in the Chiengmai Theological School. We expect him to return to us about Christmas time for another period of service.

## Work of the American Bible Society.

The Bible Society has continued its help to us, which we greatly appreciate. We have no stated colporteurs as such but the Colporteur funds help to support our evangelist in Muang Ham, a good portion of whose work is teaching and distribution of the Bible.

The Bible Society has also given us a grant for the expenses of translating the scriptures into the local Tai Lu language. With our local dollar so cheap as it is this grant of $110.00 gold netted us $675.00 local currency, which will be enough to pay our translating expenses for a good while. The greater expense is the printing. During the year Genesis and Matthew have been completed for electrotyping and sent to the Rev. Robert Irwin, our Bible Society agent in Bangkok, and we hope the printed copies will soon be ready for distribution. Mark and Acts will soon be ready to print. These are almost our first scriptures in the Tai Lu dialect, though we already have Luke, John and James translated into the Lu written character with some changes.

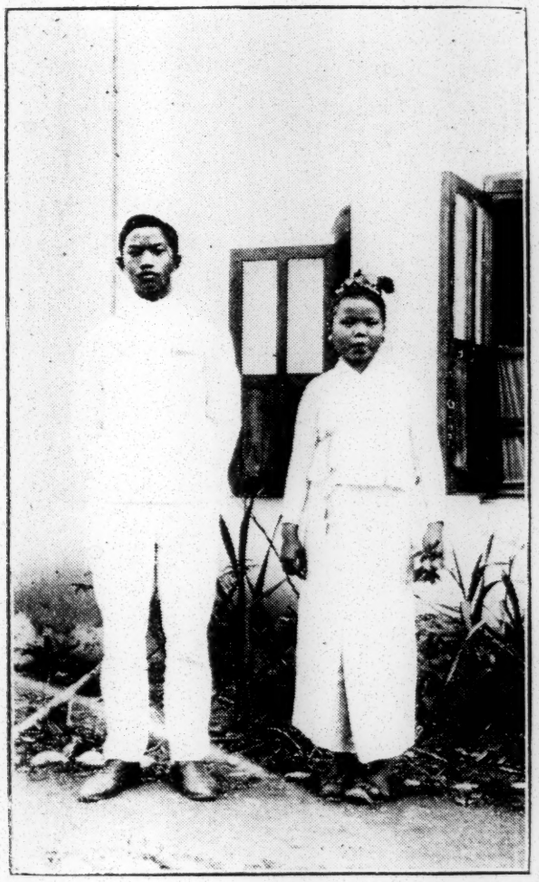
Respectfully submitted,

L. J. Beebe.

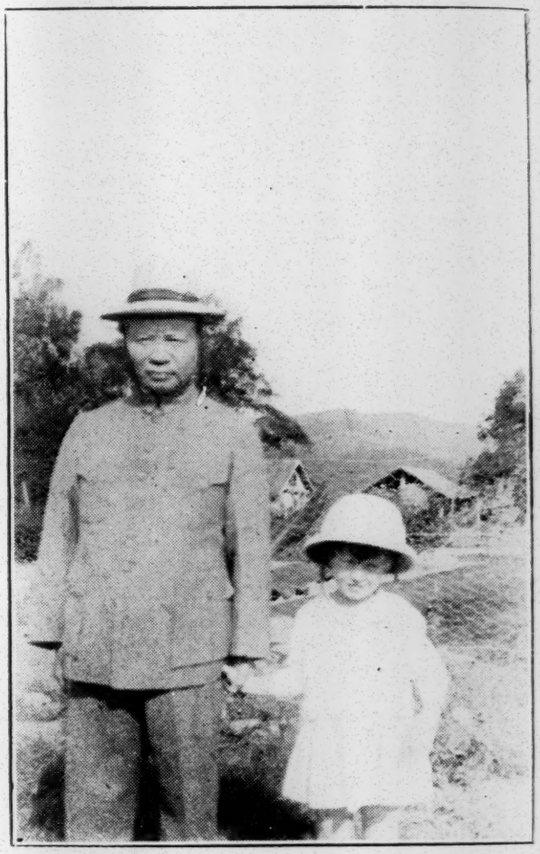
## Medical Report, Kiulungkiang Station, 1930-1931

The general aspects of the medical work at Kiulungkiang are not essentially different than last year. There have been no epidemics, no significant losses or gains in hospital or clinic patients, no addition to the physical equipment except a new cement floor in the dispensary-operating room. Patients continue to come from distant places but in no great numbers. Unless they are ambulatory they are not likely to reach the hospital, and even then, only the less conservative will break loose and make the trip. The following illustrates the attitude of many.

One day while coming down a nearby mountain, we met a young man with a terrible wound in the face. One eye and the bridge of the nose were gone, the other eye was



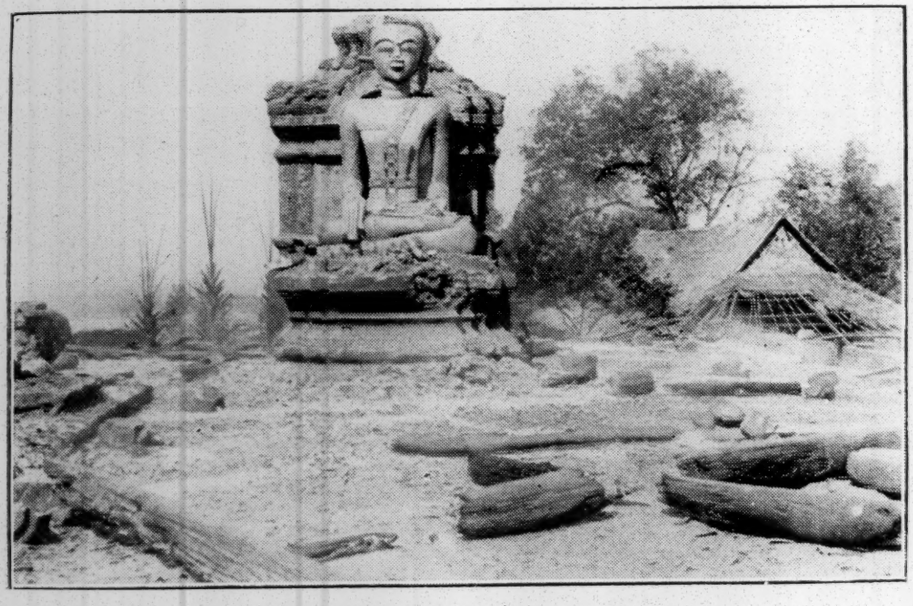
KHAM LAH, OUR THEOLOGICAL STUDENT, AND HIS BRIDE, ON THEIR WEDDING DAY.



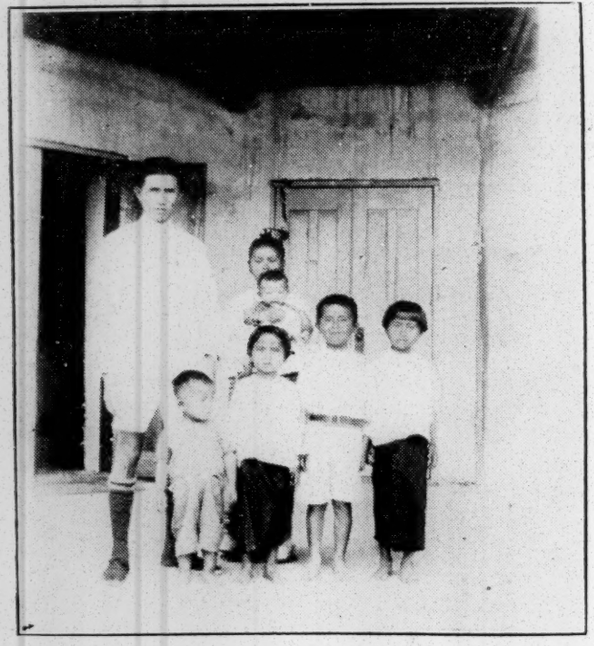
OUR FRIENDLY CHINESE MAGISTRATE, AND JEAN GALT.

TYPICAL BRIDGE IN THE TAI LU COUNTRY.

MOUNTAIN WOMEN OF THE KAW TRIBE.



REMAINS OF BUDDHIST TEMPLE DESTROYED BY FIRE.



KRU LUANG, OUR NEWLY ORDAINED MINISTER, AND HIS FAMILY.

bulging and slightly displaced but still had fair vision. He could not close the lid, the cornea was dry and the whole area dirty and uncared for. His three companions—father, father-in-law and brother—told us that they had been bear hunting and a wounded bear had attacked the unfortunate man. We, of course, invited him to the hospital—about four hours distant—but his friends seemed unwilling to go. We tried to get him to ride our horse but since he had never been on a horse in his life, that was out of the question. We then suggested that his relatives carry him on a stretcher. but they had never carried anyone that way in their lives, so that too was impossible. Since he was quite able to walk. we suggested that one of his friends might lead him to the hospital but it was too far from home. Then we went around again—ride horse, carry, lead by the hand. After pleading. begging, meeting all the excuses for half an hour we gave up. Unfortunately for them, we do not have any legal right to force people to take care of themselves. As far as the bear is concerned, this case is unique, but the same mental attitude is met every few days. Whether it is fatalism or fear of spirits or just deep rooted conservatism, we cannot say—probably all these elements are present. Sometimes it takes nearly as much time to convince a patient that he ought to enter the hospital or have a minor operation as it does to cure him.

While we do not have a large number of patients, many who do come present most interesting medical and socialogical problems. One day a man with a bladder stone came in, leading a blind man. Their home is four days away but they had been on the way a much longer time, and were quite destitute. The stone case was operated and returned home well, but his friend who had been blind from glaucoma for eight years could not be helped.

Then there was the man and his wife who spent their last cent to hire a man to guide them to the hospital from their home, two days down the Mekong River. The husband had syphilis for eighteen years, and as a result one eye was blind and the other had a pin-point, fixed pupil. He could

see a very little. The wife had a cataract in each eye and could see nothing but gained fair vision through operation and is no doubt, the family bread-winner.

The case of a Kaw girl illustrates how satisfactorily a doctor is able to follow up his cases out here. She came in with a discharging sinus of the shin of six years duration. We advised operation, the relative consented and under spinal anesthesia, we removed some dead bone and cleaned out the sinus. Three days later she left the hospital without even telling her brother, and went home. We told him that if she did not come back the wound might become affected, with serious conquences. He assured us he would bring her back and if she refused he would kill her. In a few days they returned, but after two days she ran away again. We feared the whole case was love's labor lost, but have since learned that she is completely well.

One of the hardest things we have to do is to tell a hopeful patient that he has come too late and nothing can be done for him. Some months ago, a man came in from Indo-China, taking some fifteen days to the journey. It only took a glance at his eyes to know that nothing could be done to relieve his blindness. Buoyed up by the hope that he would see again he must have endured the stumbling and hardships of a mountain road, for fifteen days, with rare courage; but one can imagine that the same road seemed long as he made his heavy hearted way homeward.

The very last patient, admitted on June 30, is a young man who has had sore eyes for two years, but could see well enough until some ten days before coming to the hospital. The story is, that some Kaw friend—or was he an enemy?—told him that he had bought some medicine from the foreign doctor and that it would cure his eye trouble. I don't know what the medicine was, but judging from the present condition of the eyes, it might have been full strength iodine. We are doing all we can to preserve what little vision he has left, but the prognosis is very poor. How can we overcome such costly ignorance?

One of the major activities of the medical staff during the year has been a small-pox vaccinating campaign. We have vaccinated more than 1,200 people—most of them young children. None of the work was done in the hospital and about half of the people lived two or three days away, so it has been a rather large piece of work. To make possible this campaign and at the same time to carry on the hospital and leper work, we added two young men to the staff, who had had some little training at the leper colony. Both were paroled from the colony as arrested cases and both have been doing very good work as hospital assistants.

The work at the leper colony grows steadily and the 150 patients there really need more care than we have been able to give them. Some are hopelessly deformed, some have almost been transformed by treatment, or by surgical removal of foci of trouble ; as in amputations of bad feet. Altogether they are a pitiable lot of people and certainly deserve all we can do for them.

Another comparatively new phase of our work is the dental department. During the year we have filled teeth for three races—American, Chinese and Tai. It must be admitted that our skill and experience are limited to extractions and simple fillings; but even with these limitations we can do a great deal of good.

The missionaries, both adult and children, have been examined and all found to be in a satisfactory state of health. On the whole the foreign force has enjoyed better health during the last year than during the year previous to it. For this we are very grateful.

There are many problems connected with our work, not the least of which is that of finances. Collections are as slow as usual and with the rate of exchange working against us there are many financial clouds in the sky. But it seems to us that our greatest need is another doctor. We believe there are great opportunities for constructive work, in touring the surrounding districts. This field has never been covered and it should be. There are old patients to look up, new friends to be made, the blind, the lame, the deaf, the leper need to

be invited to the hospital, and the poor need to have the gospel preached to them! But one doctor cannot be in two places at one time. When will we have two?

CURTIS M. GALT.

## School Report.

The past school year has been our most successful one. True we have changed teachers during the year, again. It seems almost impossible in new work like this to keep the same teachers for twelve months. Other fields of service open up for the people who are trained. This year the change was made because our primary teacher was due to go home to Siam on furlough. At the time of changing teachers, there were many new children in school of six years old—also some older ones who had come as boarding pupils from our out-station in Muang Hum. This made about thirty-five pupils in the primary room—too many for an inexperienced teacher to care for. We thought it best to divide those in this room into two groups—those who had been to school and knew a little, were to be taught by Kum La, our seminary student, home on vacation. The beginners were given to E King, a promising young lady who had received all her education in our school. This gave us three strong Christian teachers instead of two. And two of these, Kum La and E King are Tai Lu and so were teaching the children in their own language. Kru Long is a Tai Yuan. He is our church pastor and the head teacher in our school. Since we have only two rooms in our school building, Dr. and Mrs. Galt kindly offered us the use of one of their downstairs rooms for two months. At the expiration of this time came our spring vacation. After vacation several of the parents in Muang Hum would not bear the thought of being separated from their children again, so those children didn't return. Several of the six year olds were still too much of infants so were requested to wait a year or so before entering school again. We are considering raising the entrance age limit to seven or perhaps eight years, since these children develop so slowly

mentally. It was now time for Kum La to return to seminary therefore E. King is the primary teacher.

We were so happy last year because we had a man to teach Chinese. The children from the more advanced room were enthusiastic in their study. All went well until a question of moral conduct regarding the teacher was raised by the village. He insisted on marrying a fourteen year old girl which we could not sanction. So he, the girl, and her family moved to Siam, thus leaving us without a Chinese teacher. The year has passed and we have not obtained another.

Two of our boys, fifteen or sixteen years of age, have begun the year in the Chiengrai Boys' School in Siam. This is their first experience away from home, in very different surroundings, different language, which are enough to make misunderstandings. But we have faith in the boys and in their faith of our God to believe that they can withstand temptation and will come out with a broader outlook on life. Let us pray that their faith may be strengthened and that they may have a longing to assist in the work of spreading the Gospel message to their home people.

Our Boy Scout movement continues to grow. Periodically they take hikes into the woods where they practice first aid and other crafts pertaining to their organization.

Do you have happy memories of your school days of the Friday afternoons when you had "gymnastics"? Remembering this joy from my own school days, this year we ordered a set of three Victrola records on Health Exercises. It was difficult, at first, for the children to learn to work in time with the music. Their muscles didn't coordinate fast enough. They are over that now, and there's nothing that pleases them more than "Exercise Day."

Mrs. Galt very kindly taught a course in drawing especially laying emphasis on observing the things around us. By bringing these commonplace things into the classroom and instructing the children to draw what they see, has opened their eyes to many things in nature.

We had twelve school children received as church members this year. It was a joy to hear the children answer the questions put to them by the session. Their Bible training in school had prepared them very well.

Dr. Galt and his medical staff have been very good about giving the school children a medical examination once a year. The majority of them are found to have intestinal parasites, for which the doctor gives them medicine. Last year all but one of the children in the whole school were found to be running a temperature of a degree or more every day. They were given quinine, of course. The quinine was given to the teacher who administered it as a part of the opening exercises every morning.

Children from the older room compose our Junior Choir for Sunday morning services. They are a good lead in congregational singing and in responsive readings. When we began using the new Tai Lu hymnal which is script instead of print, the school children who had training in reading the Tai Lu script, were ready and could lead the singing, while the older members who could read print only have had to take time to learn the script.

The number of pupils have fluctuated considerably this year but our average enrollment is forty-two. Total number of days in session two hundred nine. Average daily attendance thirty-nine.

We realize that our school is very small. But we rejoice that it is entirely Christian. So far we have not had to register our school as so many missions have had to do in China. Our teaching has been unmolested—for this we are truly grateful. Won't you pray with us that our school may continue to grow but may always be of a strong Christian character? Pray also for the teachers that they, like Phillip teaching the Eunuch may, "open up the Scriptures and preach unto them Jesus."

Respectfully submitted,

HILDA GOODENBERGER.

## Building Report.

Aside from tasks connected with the construction of the new church building which is reported elsewhere, our major task during the last year has been in building Sanitarium houses on a mountain 15 miles to the west of here. After several years of seeking and experimenting, the Kiulungkiang Station members decided on Dawie Chan Tan as the most favorable location. Accordingly work was begun there last December, 1930. This location is about 5,700 feet above sea level and approximately 4,000 feet above this plain. The two houses, which are nearly completed, are built with stone foundations and pounded dirt walls, and frame roofs. One house is shingled, one thatched. Both houses are built on the side of the mountain. Each house has full sized basement which effectually gives the rest houses two story facilities. Two small, substantial houses for servants are also completed. A barn for ponies, goats and cattle is now under construction.

The sanitarium location is fortunate in having a splendid spring of exceptionally cool and clear water.

During the past year this station purchased and installed a new lighting plant—a Kohler 1500 Watt, 110 volt direct current. The lighting unit is entirely automatic. From the first operation the unit has given perfect satisfaction. It takes very little care—in fact in every way we are very, very much pleased with this Kohler lighting plant.

Respectfully,

E. C. GOODENBERGER.

# REPORT OF YUANKIANG STATION

## Year ending June 30, 1931

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### Personnel.

Rev. C. R. Callender (1896), Church and Evangelistic work, Mission Chairman-Secretary, Secretary Executive Committee.

Mrs. C. R. Callender (1896), Station Treasurer, Classes in English.

Chas. E. Park, M.D. (1913), Medical and Building work (Furlough till June).

Mrs. Chas. E. Park (1910), Superintendent Educational work, Station Secretary (Furlough till June).

John and Charlie Park.

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We rejoice in the good news that new forces have been appointed to the Yunnan Mission. Dr. and Mrs. H. H. Whitlock were appointed by our Board to this Mission several months ago, and now news has come of the appointment of Rev. A. M. Romig with his fiance, Miss Anderson. We praise the Lord for these recruits.

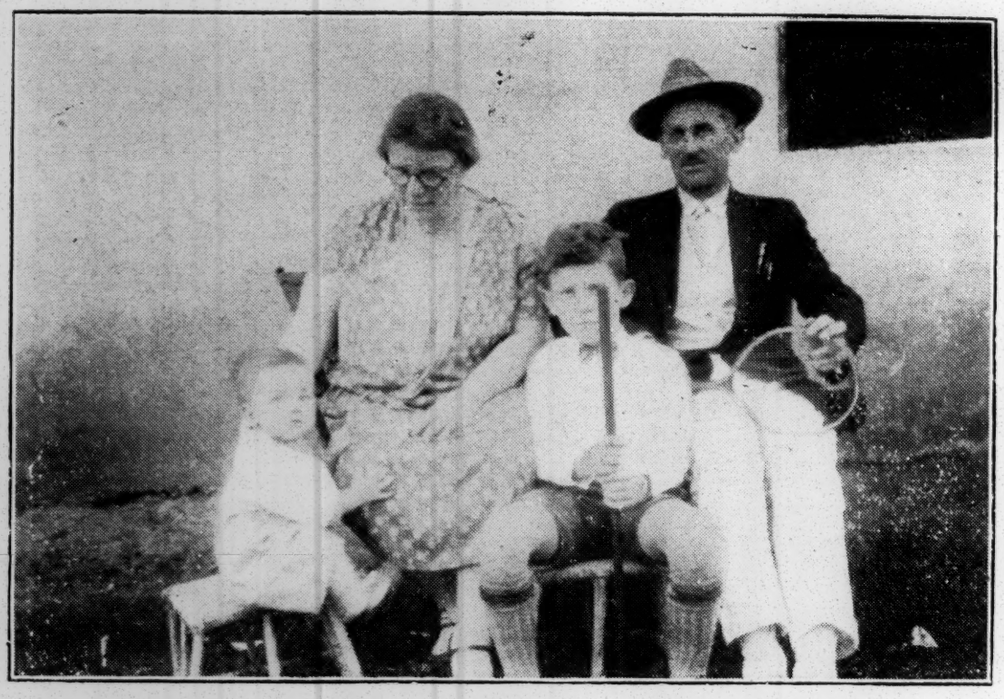
### Visitors.

Pastor Heo Wu Ling, a member of the China Home Mission staff residing at Mengtsze, visited us on his way south and on his return spent Easter time with us, giving our Christian people a splendid message. We enjoyed his fellowship and invite him to come again and remain longer.

We regret very much that Dr. George T. Scott was not able to accept our invitation to come and make us a visit during his tour of the China Missions.

Dr. Chas. E. Park and family left us on February 28 for their furlough, stopping over Sunday in Muang Chang with the Christians there. They made the trip to Yunnanfu in

1. NEW HOSPITAL IN FOREGROUND. 2. MISSION RESIDENCE; PART OF CHAPEL-SCHOOL BUILDING ON THE LEFT.



DR. CHAS E. PARK, MRS. PARK, JOHN AND CHARLIE.

REV. AND MRS. E. S. KAO, W. A. CHEN AND Y. C. HOH.

six days' travel. We have heard of their safe arrival in America. Dr. Park was a commissioner to the General Assembly and Mrs. Park a delegate to the Decennia Conference. We wish for them a restful furlough and trust they will return in excellent health and in the power of the Spirit of Christ.

**Dedication of the New Hospital and Chapel-School Building.**

One of the outstanding events of the year was the dedicatory services of these buildings and the exercises on Commencement day. These two combined events brought many people out. No actual count was made, but it was estimated that 500 or 600 persons were present, including Tai, Chinese and mountain people. The Chinese officials from Yuankiang City were present at the Commencement exercises and feast which took place on Saturday, January 31. These men highly commended our Mission schools and advised the pupils to put into use what they learn. The school report given elsewhere mentions the addresses of these men more fully. Before the Commencement exercises all the guests were invited to the new hospital to inspect the new building and its equipment. Some of the equipment was made out of the cases in which the hardware came.

On Sunday, February 1, the dedication took place, services being held in the chapel-school building in the morning and in the afternoon at the hospital. Rev. Edward S. Kao preached the dedicatory sermon in the morning, Dr. Park led the service at the hospital in the afternoon. Both services were well attended and a feeling of fellowship predominated. At the morning service in the chapel-school building the long list of names was read of those who contributed to the new building; also the deed of the land was read and placed in a frame and hung on the wall, and attention was brought to the congregation that elder Lu is the donor of the land on which the building is erected. Mrs. Park, Mr. W. A. Chen and Mr. Paul Fan prepared special music and songs by the Yuankiang and Mosha pupils.

The chapel-school building cost $717.40 Mex., and the funds, except $229.53, have been raised locally. The Christian pupils coming to this school live in eight different villages, the farthest one being two days' travel down the river, one day by boat. Two villages are a short day distant. three villages are from an hour and a half to two hours distant. Only one village is close by. All these villages are cooperating well, the Christian parents sending their children to the new building to be educated. The building is also used as a church, Sunday services being held in it every Sunday, also large special meetings are held in it which require more room than the smaller chapels afford.

We wish to record our gratitude to Rev. H. A. C. Allen, of the China Inland Mission, Yunnanfu, for helping our station in so many ways. He has acted as our purchasing and forwarding agent during the past year and has shown his kindness in many other ways. Without his efficient help we do not know how our station would get on. We extend our heart-felt thanks to him and to others who have helped us.

We wish to acknowledge the following gifts;

From the Sunshine Circle, Saint Paul's Presbyterian Church, Los Angeles, $51.00; from members of the same church $60.00; from the Sunday school of the Community Church S. S., Berkeley, $10.00; from Mrs. Mary H. Hersman, Gilroy, Calif., $25.00. Women's Bible Class, Grove City, $50.00 for Evangelistic work. These monies are being used in the mission work and reports sent to the givers. Dr. and Mrs. C. E. Park gave a bell for the new chapel-school house which calls to worship as well as to study.

Saint Paul's Presbyterian Church, Los Angeles, California, is now supporting Mr. C. R. Callender. Rev. Gustav A. Briegleb, D.D., is pastor of this church. We are kept informed through folders and letters as to the activities of this church which are inspiring to us who live on the firing line.

## Church and Evangelistic Work—Yuankiang

### Year ending June 30, 1931

The whole province of Yunnan is one vast rural mission field. Yuankiang Station is a part of this field. Our work is exclusively among villages. With the exception of Yuankiang City, which has a population of seven or eight thousand, there are no cities in the Yuankiang field; and Yuankiang itself can scarcely be called a city.

Last year three churches were organized. At the time the annual report was written the membership of the three churches totaled 411. This year 48 adults have been added, making the present membership 456. Sixteen new Tai households have been added to the number of adherents, bringing the number of Tai households up to 162, approximately 1,000 adherents.

### Lengthening the Cords and Strengthening the Stakes

Soon after the inception of the work in this field some villagers living in the mountains above Mosha, two travel days' distant, came down and invited us up to hold services in their houses, drive out demons that were supposed to be inhabiting their buildings, and enroll their names as catechumens. We went up there and cleansed ten houses of demons: held services in each house, tore down and burned all the spirit shrines and other demon paraphernalia. Similar calls came from other villages. The number of Tai converts in the valley demanded all our time, so we failed to respond to their urgent calls oft repeated. Time after time the converts living in the village where the ten houses were cleansed asked us to send evangelists to teach them the way of life, but we had no one to send. The work in those early days was carried on mostly by Tai evangelists from North Siam who could not read the Chinese language. These mountain tribes have their own dialects, but they can speak the Chinese language also. A few can read it. There is no literature in their dialects, but they can be reached through the Chinese

language. During all these years those converts remained faithful, although almost no attention has been given to them. Whenever one of their number died messengers were sent down to the Tai Christians who went up and gave their dead a Christian burial.

This year the repeated call of those converts was answered. The Tai have been studying the Chinese language in the Bible school for several years and a number have succeeded in acquiring a reading knowledge of it and are able to teach catechumens in Chinese. Right after the session of Bible school held last January four Tai men were sent up to teach these mountain converts called Khamen. Up to the present time 227 households have taken a stand for Christ in 15 or 20 villages, the number of adherents being over 1,000. We praise the Lord for this manifestation of His grace.

How truly Scriptures are being fulfilled. The Tai are looked down upon by the Chinese as ignorant and inferior jungle people. They are illiterate and oppressed. God has raised up workers from among them who are now blazing the Gospel abroad. Jesus prayed: "I thank thee, O Father of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And Paul: "God has chosen the weak things of the world to confound the things which are mighty." When we remember that these Tai evangelists have not been educated in the day schools, but have learned what they know in the Bible school only, the miracle seems all the more wonderful. Pupils have been studying in the day schools almost from the inception of the work; but only one is assisting in the new movement of evangelism among the mountain people.

### Tours of Expansion

Four itinerating tours have been taken by Tai elders and evangelists during the year. One was taken to Shihping which is two travel days to the east of Yuankiang City. It

is the place where, ten years ago, Mrs. Dodd came via Linanfu exploring the country for Tai. Mrs. Dodd was not permitted to proceed to Yuankiang on account of brigands on the road. While delayed here she had opportunity to ascertain information regarding the Tai living in the vicinity of Shihping. She has been praying for years that a tour might be taken to this region. This year her prayers have been answered. And let me pause here long enough to say that the work among the Tai people in Yunnan has for its background a flood of prayers that have gone from God's faithful servants in the Siam Mission even before the field was opened and those prayers still continue. On this tour the evangelists visited ten Tai villages, including three en route. Most of the Tai live a short day from Shihping, that city being composed mostly of Chinese. This whole section of the country is notably a bandit-infected region. Even in their own homes the Tai were armed for their own protection. On this and other tours the Gospel proved to be a source of protection. Sometimes the evangelists were told they must not proceed lest they be robbed and killed. One band of robbers stopped them on the road evidently with intent to rob. After conversing with the evangelists and learning of the nature of the work they were doing they permitted God's messengers to pass unmolested. The seven Tai villages are all large, each having 50 or 60 houses, an aggregate population of about 2,000. A cave nearby is used as a temple. It has idols, monks and two nuns. It dates from about four years ago and seems to have been founded by a Buddhist monk from Linanfu. On this tour both Chinese and Tai were interested and 730 portions of Gospels and Acts were distributed.

Another tour was taken between Yuankiang and Pak Kham where there is a group of Christians, in order to touch all the villages with the Gospel. Thirteen villages were visited divided as follows: 3 Tai, 3 Lolo, 2 Khamen, 4 Pala, and 1 Chinese. Thirty portions of Scriptures were sold on this trip. The evangelists report some ready to take a stand whenever a sufficient number believe to form a protection. They

say that one or two families cannot endure the persecution that would follow taking a stand for Christ.

A third tour was taken, this one being among the mountains on the south side of the river. Seventeen new villages were visited among three tribes people: Lolo, Khakho and Khamen, besides some Chinese villages. One village of 7 or 8 families said they would like to become Christians, but they must first get the consent of the officials. The evangelists told them that accepting Christ was not an official matter and any one who believed was at liberty to accept the Lord Jesus any time. However, the people were too timid to face the storm their acceptance would create. On this trip 235 portions of Gospels and Acts were sold and distributed.

The fourth tour was taken north of Muang Sai which is the most northern district where there are Christians. The evangelists went three days north-west of Ka Sai, one day being outside that district. Twenty-two villages were visited, 16 being Tai and 6 Chinese. Good interest was shown everywhere. The number of portions of Scripture distributed is 230. At one village three families took a stand for Christ, and one lone man in another village. Many more want to accept Christ but are afraid of the Chinese officials and land-owners.

The above four tours represent more than three months' time in four different parts of the country, and all has been done by Tai evangelists.

## Some Outstanding Incidents

Appropriate Christmas and Easter celebrations were held as usual. This year Christmas was celebrated in three places: Yuankiang, Mosha and Muang Sai. The Christians in Yuankiang and vicinity decided to have Christmas service and festivities for this whole region in Muang Chang, a short day from Yuanking. Of this event Mr. Paul Fan writes: "We started from Ban Yang with the whole school on Friday morning and arrived there in the evening. Elder Sang Yan entertained all to eat and take their abode in his house. He seemed very happy to have so many boys with their uniforms

in his village. Christians and non-Christians all smiled. Flags and small banners were pleasing to the sight of all." The program included services Saturday afternoon, sports and feast; a meeting of songs and plays Saturday evening; a service Sunday morning at which seven Bible picture scrolls were used to illustrate the beautiful Christmas story; a play given by the school Sunday evening entitled "The Light of the World."

By celebrating Christmas a week apart, services were held in Mosha, Muang Sai Noi and Muang Sai Luang (Chinese Ka Sai), enabling foreign missionaries to attend the meetings in all three places, a short day apart. There is usually a feast and sports day connected with both Christmas and Easter seasons, also a play or two illustrating Bible truths and Christian living. Both the Chinese and Tai co-workers are good in putting on such programs. To defray expenses connected with these feasts a contribution is voluntarily offered beforehand. All monies over and above expenses go into the church offerings. For several years Calvary Presbyterian Church, San Francisco, has held a summer Christmas tree, their gifts going to different fields. Yuankiang Station is one of the recipients. This year we concentrated on Muang Sai as to the distribution of the gifts. Many hearts were made happy. You should have heard the children blow the whistles and have seen them with paper caps on (the latter given by friends of Mrs. Park). Over seventy sat down at eight tables to eat the Christmas meal with chop sticks. At Mosha there were many more, about 400. There were two plays put on at Mosha, one showing the superiority of the Gospel over demons and strong drink and opium, the other representing the Lord Jesus as the light of the world.

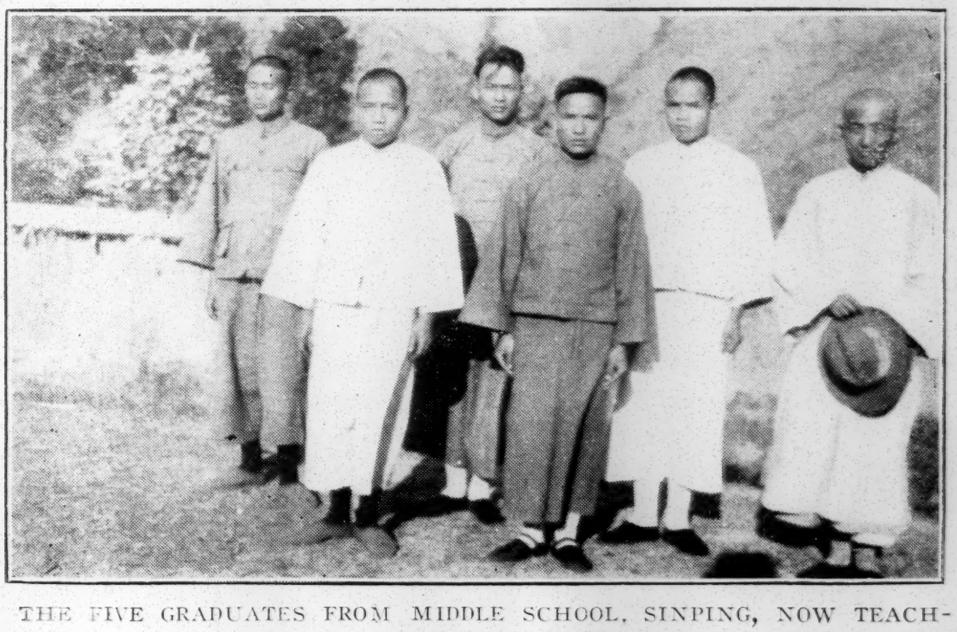
On this Christmas tour, we might call it, the missionaries met a Chinese landowner who had years ago asked to have his house cleansed of demons, Dr. Park and Mr. Chen answering the call. The home of the man, Li Kawn Sen, is up in the mountains above Muang Sai Noi and it was necessary to cross a badly swollen stream. Dr. Park and Mr. Chen were almost carried away down stream and they became disconnected from some of their clothing which was never recovered. All these years Mr. Li never gave himself up fully to the Lord, but still

drank and smoked opium, planted the poppy and oppressed his tenants. A letter was written to him several years ago, informing him as to what is required to be a follower of the Lord and urging him to give up the evils he was practicing, but nothing seemed to have come of it. At the village where we were stopping he called on the missionaries. During his visit the conversion of the President of China, Chiang Kai Shek, was mentioned and seemed to make a great impression on him. A strange thing happened. The chapel needed repairing. We urged the Christians to do this at once. Mr. Li had contributed the land on which the chapel was built. On learning of our plan to put the chapel in good condition Mr. Li, after we had left, gave orders to two villages to get timbers from his land and bring down and put onto the roof the dirt necessary to repair the breach. This order was given to Christians and non-Christians alike. Somewhat dismayed, all went to work and did what they were told. After the work was done Mr. Li gave all the workingmen a good feed. A short time after this nine new families in those two villages had their houses cleansed of demons and came out for Christ. The latest word about Li is that he is coming down to the mission hospital—three travel days from his home, with the purpose of taking cure for the opium habit. If this man is soundly converted he will be a strong leader. He needs the prayers of God's people. Please pray for him.

During one of the Bible sessions in Mosha the whole school adjourned and went out to a village, two travel hours' distant, to answer the call of a family to cleanse their home of spirits. A buffalo had died and a young daughter was ill. The family attributed these troubles to evil spirits. We had a long talk with the family, telling them that accepting Christ would not guarantee immunity against disease and death; that in instances evil spirits may be the cause of sickness and death, but that disease comes upon us quite apart from demons; that Jesus Christ loves us, died for us, rose from the dead, thereby conquering sin, Satan and death; that the Lord Jesus created all things, cares for us and gives eternal life to all who believe on Him. The family replied that they had lost all

THE FOUR GRADUATES FROM HIGHER PRIMARY, MOSHA.

THE GRADUATES FROM LOWER PRIMARY, MOSHA.



THE FIVE GRADUATES FROM MIDDLE SCHOOL, SINPING, NOW TEACHING IN MISSION SCHOOL; TEACHER: W. A. CHEN.

TWO TAI LA GIRLS, YUANKIANG.

A FORMER TAI CO-WORKER, WIFE AND BROTHER.

faith in spirits and wanted to rest their hope in Christ. After services their spirit shrines were taken out and burned, charms were removed from their wrists, medical treatment was given to the sick child. Among the spirit paraphernalia were the following: lower jaw bones of domestic and wild hogs; the skull of a bear; little baskets of rice and other food which were kept in the house to feed the spirits of ancestors. Another family in that village gave themselves to Christ on that day.

We have to report a sad case of one of the elders going astray. This is elder Lu of Ban Yang not far from the mission compound. His alignment with the evil one is all the more keenly felt as he was one of our most efficient coworkers. He was the staunchest of all the Christians in this village when testing came from non-Christian practices. He was assistant in dispensary and hospital work for several years, in fact Dr. Park's right-hand man in many ways. His downfall is linked up with his appointment to an official position called Pow Tong. He seems to be described in our Lord's parable of the sower: "And some fell among thorns. and the thorns sprung up and choked them." It is difficult, indeed, to resist the glamor of an official position and the sin that almost always accompanies it. Ai Lu is, for a Tai, well off and it is usually those kind of men who are appointed to official positions, and it often means their moral ruin. It is taken for granted that an official will drink liquor, smoke opium, and have more than one wife. Since Lu accepted his official position he has been going downward, notwithstanding he has been entreated many times to give up his position rather than forfeit his relationship to Christ. He drinks liquor, smokes opium, is cross with his wife and is intending to take a second wife. We have not lost all hope, but are still praying for him. Will those of you who read this report also join in prayer for this deluded child of God?

The offerings for the year of the three churches amount to $383.25 Yun., the equivalent of $287.43 Mex. This does not include pledges for the new chapel-school building paid up this year $143.88. The cost of the building and the dedicatory

services are mentioned in a separate item elsewhere in the station report. More than one-half of the church offerings were given by nationals. The absence of the Parks for four months of the year has affected the offerings somewhat.

A word should be said about the work in Weiyuan. Twelve travel days from Yuankiang and thirteen from Kiulungkiang, Weiyuan is too far away from either station to be worked satisfactorily. As has been reiterated time and again, a station should be organized there in order to reach the mass of population—Tai, Chinese and tribes people.

The last report of the local Tai worker there stated that the work is very encouraging. This co-worker has prepared nine catechumens for baptism and the Lord's Supper, and there are eight children to be baptized. Although the worker has written many times begging that one of the missionaries come and administer the sacraments, the call remains unanswered. It is hoped that at the close of the wet season one of us will be able to make a tour to Weiyuan and minister to the needs there.

## Present Membership of the Three Churches

| | | |
|---|---|---|
| Yuankiang .. .. .. .. .. .. | 152 | |
| Mosha .. .. .. .. .. .. | 247 | |
| Ka Sai .. .. .. .. .. .. | 57 | |
| Total membership .. .. | 456 | |
| Catechumens .. .. .. .. .. .. | | 500 |
| Adherents .. .. .. .. .. .. .. | | 2,000 |

## New Family Relations in China

Taken from "The North China Herald," June 23, 1931

"It is interesting further to note how the new law of Family Relations and Inheritance has dealt with certain well established customs. It does not abolish them, but ignores them, thus destroying their legal sanction. The law makes no mention of ancestral worship, formerly the duty of the sons of the family, the daughters being considered

unable to perform it. It was upon this concept that agnatic succession to property rested, and this, in consequence, disappears under the new act.

"Sons and daughters now share equally in heritance. In this particular respect the law is enacting a principle formerly expressed in a mandate of the National Government, and which the courts have been applying since 1929.

"This right to inherit, is additional to the right of a wife to own property in her own name according to systems which are clearly defined, give point to the additional right a woman has acquired to dispose of her property as she wills. ....She now enjoys full and unrestricted 'disposing capacity.'

"Betrothal has had in China almost as binding a significance as the actual marriage ceremony. In the new law it is specifically dealt with, thus retaining something of its old place. Marriage is assumed to be, however, an agreement between individuals, and not a link between families. This is expressed by the first article under the betrothal section which states 'an agreement to marry shall be made by the male and female parties of their own accord.'

"Legal grounds for the breaking of an engagement are listed. The law further states 'there shall be no demand for specific performance of agreement to marry'—that is to say, though breach of promise action may be brought, or damages sought in cases where there has been a break of engagement on one of the legal grounds, no one may be forced to marry simply because there has been an announced engagement.

"Girls under 15 and boys under 17 may not become engaged: and a man who has not completed his eighteenth year and a woman her sixteenth year may not conclude a marriage.

"The new law deals with the question of concubinage by ignoring it. The Tsing code, by reference to concubines in such questions as "a wife cannot be degraded to the position of a concubine while the wife is alive' implicity reconizes the institution. Illicit relations with a third person, in the terms of the new law, is a ground for divorce.

"What will, above other factors, help to oust concubinage as a socially accepted custom, is the fact that the children of concubines cannot inherit under the new law."

The above new laws should prove a moral support in mission work with respect to marriage and other social evils which we have to combat constantly in building up the Christian Church.

Rev. and Mrs. E. S. Kao report as follows:

"The heavens declare the glory of God; and the firmament sheweth his handiwork." Make a joyful noise praise unto God, we Yuankiang missionaries, for He kept our Mission in good condition and peace throughout the whole year.

Although we were advised to go to the mountain to spend the hottest part of the season, we did not go but preached and worked in Mosha field during July and August.

On September 1st the day school began. Mrs. Kao taught the boys and girls, spending all her time with them. Some of the girls learned needle work with her. I taught for six hours in the school each week and did evangelistic work the rest of the time.

From September 18 to October 17 we held our Bible school in Mosha. There were 25 men and 12 women in attendance. Mr. and Mrs. Callender, Mr. and Mrs. Kao and Mr. Hoh were the teachers. The twenty-fifth of October we held a Communion service in Mosha and five adults were baptized. In January we held our Bible classes for the second term in Mosha. When the classes closed Communion services were held at which 6 adults and 6 children were baptized. May 11 to 31 we held the Bible school for the last term of this year. We divided the students into two classes this term. There were 18 men and 19 women in attendance. Mr. Kao taught the catechism and music, Mrs. Kao taught the phonetic alphabet, Mr. Yang taught Chinese characters, Mr. Tao taught the 1,000 characters, and Mr. Peh taught hymns. Last month we held the last Communion service and 6 adults and 2 children were baptized.

In February we went to Yuankiang to attend the dedication services and exercises of the chapel-school building and the new hospital. At the close of these services we held a conference of foreign and Chinese missionaries and Tai Christians about the work.

There are four new houses in Mosha and 11 in Muang Sai that have taken a stand for Christ this year. I made three tours to Muang Sai and baptized three adults and one child. Others were baptized by Mr. Callender.

Mr. Chen, Mr. Hoh and some Tai men are teaching in the Mosha school now, so Mrs. Kao and I are free to go out and sow the Gospel seed in new soil. I have visited and preached to some landlords on my trips. They are friendly to me. These visits may be helpful to the farmer tenants in creating a better spirit in the landlords who oppress the people. Mrs. Kao accompanied me on some of my tours. Certainly ladies are better than men in preaching to the women.

We are praising the Lord, for He has influenced and converted more than 1,000 mountain people, 227 households having decided for Christ in the hills west of Mosha during the months between December and April inclusive. All of them belong to a tribe of people called Khamen. In the middle of March I made a tour there. They are glad to have us go to them and teach the way of life. It is about 50 miles to the Ku Ma River from Mosha. They have their own language and customs. On March 16 we held a Communion service at Ai Feng Chin (the village that took a stand years ago) and five adults were received into the church. These are the first to be baptized in this mountain tribe.

We are planning to build a sanitarium at Pato which is a half day's journey up the mountain from Mosha. I have spent some weeks in visiting the place and arrange for a carpenter to put up the building. Dry timbers cannot be found now, so the building may have to wait till next winter. The Mission has a piece of property at Pato and we plan to build on this land. There are about 200 homes here and all are Chinese. This is a good place to preach the Gospel.

Some men and teachers want to study the Bible, English and songs with me. Mrs. Kao and I have decided to go up there to teach them on the seventeenth instant. There are three objects in going; (1) to preach the Gospel and teach the ones who wish to study, (2) we would consult with the carpenter about putting up the sanitarium building, (3) the weather on the mountain is cooler and it will be a good change from the hot climate of Mosha. We hope to stay for a month or two.

There are many tribes of people in Yunnan Province. May God open a door of faith for all of them and many people will be added unto the Lord. We are servants in Him.

**Educational Work—Mosha Chung Tao School.**

Mr. Y. C. Hoh had charge of this school during the first term and Mr. W. A. Chen during the second term. Each reports for the term he was in charge. Mr. Hoh reports as follows.

School opened on September 1, 1930, and the total enrollment of pupils was 62. The pupils were divided into six classes: four in the lower primary and two in the higher primary, department. Three teachers and I taught during this term. We thank Rev. and Mrs. Kao for helping to teach the children in both higher and lower departments, although they were busy in the evangelistic work. Mrs. Kao taught the Chinese spoken language, Bible and hymns in the lower primary, and arithmetic in the higher primary one hour a day. She taught four hours a day besides the Bible class. Mr. Kao taught civics, nature study, hygiene and Bible besides his preaching work. He also led the service in school every evening. Ten of the pupils led the morning service as well as they could.

Mr. Y. T. Yang taught the Chinese spoken language, arithmetic, common knowledge, hand work drawing, penmanship, dictation and writing in the lower grades. Mr. Y. C. Hoh taught Chinese literature, Chinese spoken language, letter writing, grammar composition, history, geography, English, Dr. Sun's Three Principles, music and drilling, in the higher grades, besides the book keeping work for the station.

On every Wednesday evening we held a club meeting of teachers and pupils. On these evening we did not study; but we played on musical instruments, some played chess, some others games or sports as they desired. All enjoyed these evenings very much.

Every Saturday morning the pupils were taken to a nice place in the country where they played football and drilled and played. A school should have an outing every week. This helps to keep the pupils in good spirits and assists then greatly in studying their lessons in school.

In November we had a picnic at a mountain market called Kat Lao Long northwest of Mosha, which is about 30 li distant from the mission school. That day was cloudy and cool. As we passed the mountains and fields we saw green rice spread out over the fields and the autumn wind was blowing pleasantly. The hill-sides were covered with green grass and a stream of water was flowing along the road below. When we reached the top of the mountain where the market is located people came and watched us play and drill in many interesting ways. When we returned to school it was dark but we were all in good spirits.

At Christmas time the pupils decorated the church. The beautiful flowers, green branches and national flags made the chapel building look cheerful and bright. Two pine trees were planted, one on either side of the platform, and decorated with beautiful Christmas trimmings. We had a pleasant Christmas service from 10 a.m. to 2 p.m. After service the pupils put on a dramatical play called "The Beautiful City." The audience was much pleased with this performance.

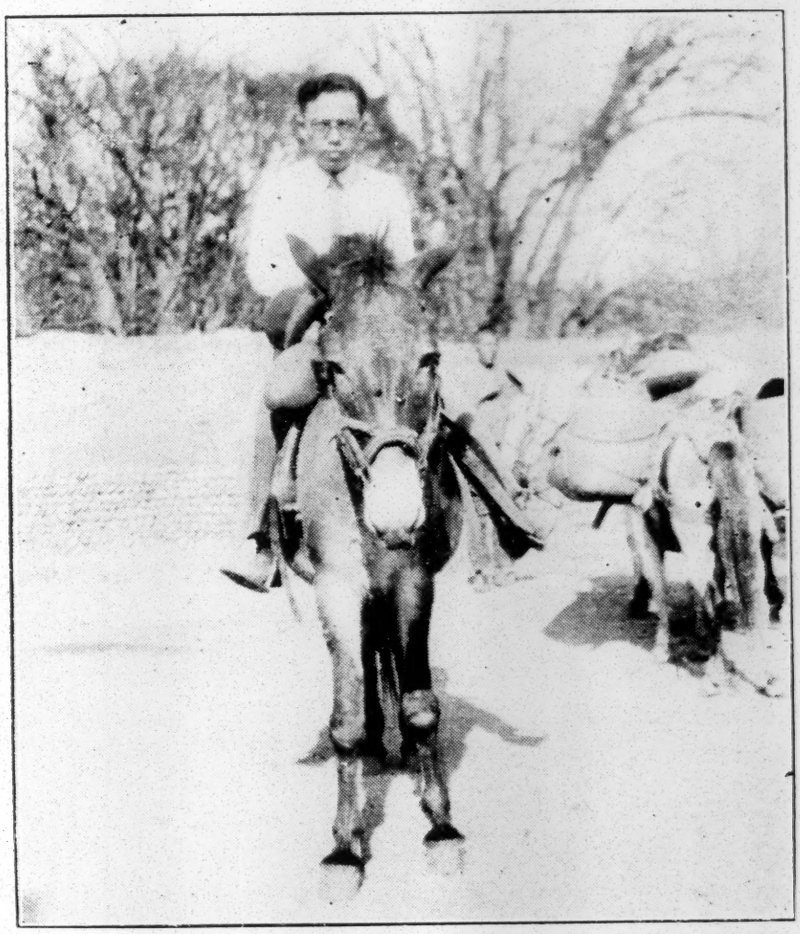
The next day was a feast and sports day. After breakfast the pupils and teachers rendered another drama entitled "Love Conquors the World." We dressed up in costumes representing different races of the world: Red Indians, White Europeans, Yellow Chinese and Japanese and Black Africans. Some dressed as shepherds, some as messengers, some as eastern doctors. The drama shows the sorrow of the people of the world, resulting from their manner of living: covetous persons, extortioners, fornicators, idolators, drunk-

ards,—all are surrounded by the devil and his host. After the people hear the Gospel message as sung by the angels and heard from the shepherds, they decided to repent and cast their sins upon the Lord Jesus. They pray, supplicate, then thank our heavenly Father for the peace that came to them.

After the drama the pupils played games and sports on the play ground, such as dumb-bell drill, national flag drill, soldiers' drill marching with wooden guns, playing accompanied by singing, races and many interesting games. After the races Mrs. Callender gave each of us, both pupils and teachers, a paper hat and Christmas gifts which were sent by friends from America. We thank these friends very heartily for the gifts they so generously sent to us for the church and the school. These things brought us good cheer. Mr. Hoh and the pupils played the Chinese music of "Mei Hua San Lung" and "San Lu Pan" with several musical instruments. These pieces especially drew the attention of the people.

At night the teachers sang and played on reed instruments accompanied by performers in which the person on the inside of the curtain played or sang and the person on the outside performed, keeping time and giving expression to the songs and music. Also Mr. W. A. Chen gave an Indian club performance with sticks on the end of which were tied wads of cotton ignited with alcohol. The whole performance was much admired by the audience.

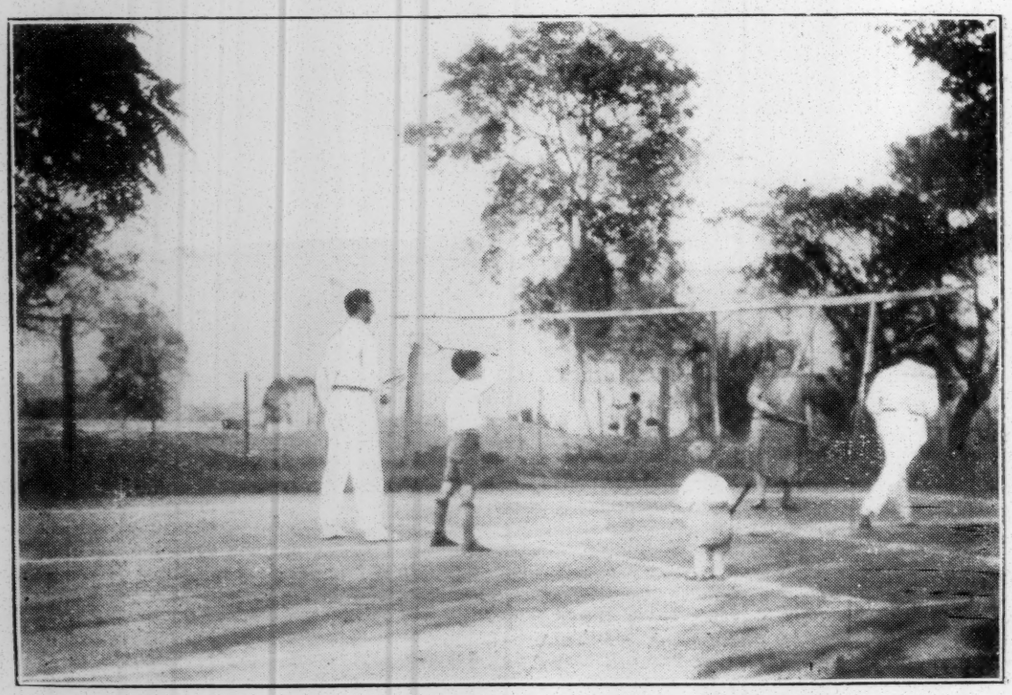
On December 29 our school held graduating exercises for lower and higher primary graduates. The program was elaborate, consisting of instrumental music and song, prayer and addresses, presenting diplomas, closing with the following cheers and good wishes: (1) That the Christians unite and work for Christ Jesus: that they go up and rescue the Chinese as well as the Tai; (2) That the Chinese Republic will be impregnated with God's teaching; (3) A thousand years of blessing on the Chinese Republic; (4) A thousand years of blessing on Yunnan Province; (5) A thousand years of blessing on Sing Ping Shen; (6) A thousand years of blessing on the Mosha Station; (7) A thousand years of blessing on the Mosha Chung Tao School.



PASTOR HEO WU LING, MEMBER OF HOME MISSION STAFF, MENGTSE, HERE ON JACK, YUANKIANG.

CARRYING A PATIENT TO HOSPITAL.

ELDER KIN SANG, ASSISTANT IN HOSPITAL.



PARKS AND CALLENDERS ON BADMINTON COURT.

After the program ended the hand work of the pupils was exhibited. On tables were placed for inspection by parents and guests the hand work of the pupils such as designs woven of paper: flowers, chess and butterflies. Also two Chinese characters were woven, "Pi Lieh," meaning graduation. This was followed by athletic sports and games, closing with a graduating feast for all the teachers, pupils and Bible students.

For the first time there were four graduates from the higher primary; there were eleven graduates from the lower primary. All these graduates passed over 70% in their examinations. Those failing to pass 70% must take the year over. This requirement is higher than that of the government school which allows pupils to pass at 60%. Most of them are allowed to graduate as a class, however the pupils stand, good or bad. Our Mission schools should require a higher standard.

Mr. W. A. Chen reports briefly for the second term of the year, in substance as follows:

Mr. Chen came to Mosha ten years ago, having been sent there by the C. I. M. in response to the request of the Presbyterian Mission for co-workers. Mr. Chen began a school with some ten or fifteen pupils which has grown steadily, the number of pupils this term being eighty-six.

Mr. Chen had charge of the school till 1928 when he took a position in the Government School at Sinping, two travel days distant from Mosha. Four Christian pupils and one non-Christian pupil accompanied Mr. Chen in order to attend the Junior Middle school there and fit themselves for teaching in the Mission schools. The Mission advanced the pupils funds to support them through the school which they agreed to return to the Mission in work, either teaching or some other employment. At the close of last year these five pupils finished their course in the Sinping Junior Middle school and they, together with Mr. Chen returned to Mosha to work in the Mission. Mr. Chen is now at the head of the school again, two of the five pupils are teaching in the Mosha school, one in the Yuankiang school, one paid up his loan and

is free from his obligation; and the other two are employed by the Mission, one as teacher in Ka Sai, two days from Mosha the other as pastor under Mr. Kao.

The Mosha school has organized itself into what Mr. Chen calls a "municipality" for the pupose of training the pupils to work, to instil in them a sense of responsibility, to cultivate initiative, to train for Christian leadership, and to preach the Gospel. "In the afternoon of every Sunday teachers and pupils are divided into groups and sent out by the religious department of the municipality to conduct services in the different villages near by; once a month on Sunday both teachers and pupils go to villages farther away to conduct services and preach the Gospel. During vacation the older and more efficient pupils are sent up into the mountains to teach the new converts among the tribes people. They also assist in teaching in the night schools.

A day school has been started at Ka Sei, two days distant from Mosha, with one teacher and about fifteen pupils. A day school has been started in Muang Sai Noi, one day from Mosha. with about the same number. Also a day school has been opened among the new converts on the mountain about two days distant, with one teacher and fifteen pupils. A night school has been opened in Ban Kang, persons attending from four different villages. One of the graduate pupils and elder Yai are conducting this school, the latter receiving no pay. Four of the elder pupils in the Mosha school are teaching on the mountain, during vacation, receiving only $4, which is supposed to be sufficient for their board a month. Wherever there are day schools night classes are taught the Bible and the catechism.

One of the encouraging things done recently in Mosha was the subscribing of ever $400 Yunnanese currency by the Christian people toward a new school house. The school building in Yuankiang erected this year was put up by funds mostly raised locally, and the Mosha Christians propose to do likewise.

## Min Dan School, Yuankiang

The first term of this school was in charge of Mr. Paul Fan, the second term was in charge of Mr. Y. C. Hoh. Each will report for his own term. Mr. Fan was married during the summer vacation and he brought his wife with him who also taught in the school. Mr. Fan reports as follows.

The number of pupils is about the same as last year. Some of the non-Christians left the school, not wishing to receive Christian instruction which is maintained in the school. We caught the idea to spread our merciful seeds as much as we can into the dear little ones' hearts. Some listened to us well, but some did not. In the morning chapel hour home readings of the Sunday School lessons were used, and at night pupils took the same subjects which the teachers preached to them.

We had five teachers this term: Mrs. Park and Mrs. Callender, Mr. Fan, Mr. Cheng, and Mrs. Fan. Mrs. Park taught music and helped in teaching arithmetic; Mrs. Callender taught English; Mrs. Fan taught the younger class, spending three hours a day with the pupils. She loved these little ones. Mr. Fan and Mr. Cheng were the chief teachers, each teaching four hours a day. The teachers and pupils like the new building very much, as it is nice and large enough to accommodate many pupils. So we used the building for some time before it was completed.

Once all the pupils and teachers went out to a mountain not far from our school for a picnic which Dr. and Mrs. Park planned to celebrate the birthday of their son Charlie. Before eating, teachers and pupils played football (different from the ordinary football). This was very interesting to all those who live in the jungle.

At the end of the term we usually had an examination before closing the school. Specially, this term, we kept the pupils a little longer and conducted the examination of the graduating class in the lower primary course. Our requirement for graduation was 60%. Of the seven boys in the graduating class six passed. These are the first to graduate

in this school. We kept the examination papers to show our friends of Yuankiang the pupils' answers, at the dedicatory services held a little later.

A great feast and a very nice meeting were held at Ban Yang for the opening of the hospital, dedicatory services of the hospital and chapel-school buildings, and commencement exercises of the school. We invited the officials and teachers of Yuankiang to the meetings. More than forty Chinese came from the City and several hundred Tai, also some mountain people, came from the different villages. School diplomas and prizes were given out to each of the graduates. The Mosha school came down with the teachers and Mr. and Mrs. Kao. They helped us to have good music and two of the girls performed beautifully. Dr. Park reported the history of the hospital and school. Then the Magistrate was invited to address the congregation. He said that "the mission work is useful to this place, people should help and protect the missionaries. If we feel that it is good for our country we should not save our money and men to delay the work. The first thing I would do is to order our men to collect money and build a good road from Ban Yang to the City so that traveling back and forward would be easy."

The Principal of the Normal School said the following words: "Boys and girls studying in the Mission school should learn how to be useful men and women for the country. You must obey the teachers and follow the mission rules. From now on you begin to be related to society in a new way, and you must remember that commencement is not the finishing of study but it is the beginning. A mission student should grow up possessing three good qualities: (1) he should have a missionary heart, (2) he should work hard for the Mission, (3) he should have love for all. We wish to help the Mission as much as we can, and especially to return our thanks to the foreigners."

This meeting taught us two important things: (1) to show our Christian love and teaching to the officials as much as we can, (2) to find some chance to unite in work with Yuankiang Chinese. We must not forget the hope we have set before our

eyes, but keep up our perseverance and forces and accomplish the splendid work that is to be done in order to give the people what they need.

Mr. Y. C. Hoh reports for the second term as follows:

The school opened March 9, Mr. Cheng conducting it till the arrival of Mr. Hoh on April 28 when he took charge. Mr. Tao Yung Huei, one of the five Tai pupils assisted through the Sinping school by the Mission, is teaching this term. Another Tai who graduated from the lower primary last term, Peh Wen Liang, is also helping to teach, dividing his time between the school and the hospital. Mr. Tao Yung Huei taught the first and second classes in the new school house, Mr. Hoh taught the third and fourth classes in Dr. Park's house. This is made possible by the absence of Dr. Park and family on furlough. Peh Wen Liang and elder Kin Sang, who work in the hospital, have assisted in conducting the morning chapel service.

Our school has established a children's library. Books, stories, novels, newspapers and magazines, picture books and other interesting books are kept in one of the rooms of the physician's house. A superintendent has been selected and four assistant librarians from among the pupils. There are nine rules governing the use of the library. More than twenty pupils come and read in the library every day.

The scrolls hanging on the wall of the new school house have been provided by different persons, some of them by Mr. W. A. Chen and the five pupils who studied under him for several years. The meaning of some of these scrolls is as follows: (1) prosecure with careful attention; (2) diligence; (3) simple habits; (4) sincerity and faith; (5) gentle and mild; (6) moderate; (7) charity; (8) love. These mottoes are taught to the children every day in order to produce good characters.

Mr. Hoh has composed a school song which is now used in the school. Lectures on hygiene are given to the pupils every day, telling them how to prevent disease and keep their bodies healthy and strong. For this reason gymnastic drills

are gone through every morning. We are teaching the pupils the necessity for keeping their bodies healthy, their minds filled with good knowledge, their hearts pure.

Summary of the Educational Work.

There has been a pronounced change in the teaching force. Formerly there were five Chinese teachers and only one Tai; now there are four Tai on the teaching force and only two Chinese. This is gratifying in that our policy is to develop local leadership.

Three small day or parochial schools have been established: one at Muang Sai noi, one at Muang Sai Luang (Ka Sai), and one in the mountain district for the new converts.

| | |
|---|---|
| Number of pupils in the Yuankiang school .. .. | 49 |
| Number of pupils in the Mosha school .. .. .. | 86 |
| Number of pupils in the three parochial schools .. .. | 45 |
| Total number of pupils .. .. .. .. .. .. | 180 |

## Medical Work—Yuankiang

### Year ending June 30. 1931

This year witnessed the dedication of the new hospital. This building has been erected under a disappointing handicap, owing to the building appropriation having been cut down from $5.250 to $1,750. We think a great mistake has been made, but Dr. Park (now on furlough) has done all possible with the limited funds available. Instead of using burnt brick it was necessary to use sun-dried brick for the walls except around the doors and windows. And in other respects we consider the building a "cheap John" affair. It is poor economy to put up such a building, and quite unnecessary, since the donor of the original $5,000 conditioned his gift on erecting a good hospital which would require the whole sum. The result is a loss to the foreign mission work of $5,000 and a hospital that must be classed as temporary.

We are glad to say, however, that the new hospital is a great improvement over the past when in the inception of the work the front room of a bamboo shack, in which the

physician and family lived, was used for dispensing drugs and the front porch was used in lieu of an operating room; and later on a room of the permanent residence was used both for dispensing medicines and operating. As Dr. Park stated last year, the: "The small hospital just about completed . . . . will make possible the care of many patients this coming year. It will give us a place to teach Tai and Chinese assistants and nurses methods of alleviating distress and disease."

All the doors and windows of the new hospital have been screened. For beds straw mats are used on boards stretched across benches. Clean, white sheets, owned by the hospital, are now used instead of the filthy things formerly brought in by the patients. Clean towels and white gowns have been provided for the "doctors" and nurses. A toilet has been put in which is made to flush by pouring water into it. The physician's plan to install a system of piping water into the building has been delayed till Dr. Park's return from furlough or till another physician comes.

Before Dr. Park left the management of the hospital was put into hands of a joint committee consisting of the employees of the hospital and four church members living in three different villages and one foreign missionary. Mr. C. Y. Cheng, a Chinese co-worker, was elected head of this committee. The arrangement includes a culinary department providing food for the employees and patients in the hospital. A scale of charges and regulations was made out and posted in the hall-way of the hospital. Some of these rules are: 1. Each patient received must sign entrance card which states that he will hold the hospital irresponsible for his life while under its care and treatment. That he will not bring action against any member of the hospital staff as a result of the outcome of his treatment. 2. Smoking tobacco or opium, drinking liquor, gambling, spitting on the floor, are prohibited. 3. Three classes of patients. First Class patient to pay two dollars per day for board, room and medicines, and occupies the second storey of the hospital. Second Class patient to pay one dollar per day for his board, room and